

Example of Abu Jamrah's Explanation of the Prophetic Sayings

by
Abu Muhammad, Abdullah son of Abi Jamrah of Andalusia
(died 699 Hijra)

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Preface

BLESSINGS OF THE PROPHETIC EXPLANATION

"O our Lord, give us mercy from You and gift us with righteousness in our affairs"

Abi Jamrah, also known as Abi Jabra reported: "Ibn Atta'Allah As-Sakandari saw the Master of the Messengers in vision who asked him, "Did you visit the sultan of the east and the west?" Ibn Atta'Allah asked, "My master who is the sultan of the east and the west?" He replied Abdullah ibn Abi Jabra, when his sight falls upon a person that person's shortcomings are repaired." Vision No. 70 from "Jamrah's Beautiful Visions of the Prophet" praise and peace be upon him.

"O our Lord, give us mercy from You
and gift us with righteousness in our affairs"

An apt description of this book is "Joy of the Souls and their Sweetening with the Knowledge of its Right and the Obligation over it."

The author Shaykh Abdullah, Jamrah's son said:

Praise be to Allah who has severed from our hearts the dark barrier of ignorance, through the hand of light, coupled with the blessings, miracles and the impact of Prophet Muhammad, praise and peace be upon him, from the tribe of Koraysh, a descendant of Hashim.

Through the indication of language, the Prophet, praise and peace be upon him, revealed to us many matters in which lie gems and rare

treasures, that subsequently reveal the beauty of the wisdom of their Creator as well as the obligation upon creation to worship Him.

From the great generosity and gifts of Allah transmitted via true transmission, Allah enables us to see phases of His Unseen as gives us many a glimpse of what He has prepared for those who adhere to the obligation to worship Him alone. Through these transmissions we are also made aware of the warning and anger of Allah that befall those who believed and then abandoned belief and learn of His revenge, and punishment upon them.

Some of these Revelatory phases are from the purity of indication, whereas others are apparent and bear advance news of good tidings. When a listener hears them they bear fruit as one good tidings is found to be followed by another, or part of it confirms the other. In all events, joy is instilled not only in the beginning but repeatedly, over and over again. Souls become joyful due to the richness of its bounty of its news found in both text and poetry, all of which certify the promise of Allah who does not renege on His promise, as He, the Mighty, the Glorified speaks of His Prophet, praise and peace be upon him, in His wise Revelation, saying, *"We have not sent you except as a mercy to all the worlds."* 21:107

Allah praised Prophet Muhammad, praise and peace be upon him, and his Companions whom he chose for companionship and to share his victory. Allah made them the principal branches for good and its causes. Of them he said, and he is the best one to say, "And they had more rights to it and its people." Such praise is more than the sun in light and more than musk in perfume, and more than the moon in all its glory and beauty as long as eyes are occupied with beauty, and as long as hearts incline to good, and give peace, guide, uplift and raise higher."

The forthcoming is an overview of the program of this book, which is called, "The Gathering of the End in the Beginning of the Good and its Aim". The aim of this book is to elucidate and to extract a greater benefit from the sayings of our beloved Prophet, praise and peace be upon him, thereby spreading its splendor. I have made it my practice to clarify the sayings by leading one good to follow another so that it is followed by its principal which bears its fruit with its marvels, because to complete the benefit of bearing fruit is the ultimate picking of the fruit, and from its picking the picker knows its benefit - in fact he will then know all the benefits.

Imam Bukhari, may Allah have mercy on him, the compiler of the principal collection of Prophetic quotations compiled his work in such a

manner that each chapter contains an indication for one hadith. This same hadith maybe repeated by Bukhari several times in different chapters listing each relevant part of the hadith since every hadith bears many meanings. My approach is the reversal of the arrangement by encompassing all the meanings of one hadith under one unique chapter - and what a chapter - in which the key is the hadith itself is followed by the breakdown of the extracted meaning from the hadith. This enabled me to mine the blessing of the hadith by following its phrasing, which is both pure and sweet, and remember that the Prophet, praise and peace be upon him, neither increased a letter nor reduced a letter except for a beneficial meaning because he *"does not speak out of desire"* 53:2.

It is because of this that all the learned scholars maintain that the Prophetic sayings should be diligently transmitted in the same way as the Holy Koran (with their devised scientific archiving methodology) because *all* are from Allah either in Revelation by the Arch Angel Gabriel, which is called the Koran, or inspired revelation which are the quotations of the Prophet, praise and peace be upon him, also known as prophetic ways and behavior (sunnah), and thirdly the Divine Quotations that speak of Allah outside the verses of the Koran. This is because Allah, the Mighty, the Glorified made the way of Prophet Muhammad, praise and peace be upon him, a verdict to be implemented by saying "In order that you judge between people and with what Allah made you see"

There are two schools of thought relating to the transmission of these categories of revelation, one of which is that all should be transmitted verbatim. The other school permit the transmission of the Prophetic quotations via its meaning rather than strictly verbatim providing the transmitter has knowledge of its meaning and comprehends its reality, and this is the more apparent of the two opinions, the approach of which is evident amongst the transmission of the Companions, may Allah be pleased with them, and the leading religious scholars and those who follow them up to the Day of Recompense.

As for the Companions, may Allah be pleased with them, if a prophetic statement happened to reach one of them and it was not reported verbatim, and at the same time it did not affect the meaning, the Companions immediately used words such as "I think it is such and such, or "I assume it was such and such" for two reasons. The first reason is to be true and honest in their transmission, the second was to protect the blessing of that special pronouncing of the Prophet's idiom, praise and peace be upon him, least they loose its blessings. An example of such is that reported by Abdullah, Omar's son, may Allah be pleased with both of them. One day as Abdullah rode his camel on

Pilgrimage he was observed making his camel circle in a certain place, when he was asked why he had done so he replied, "I do not know, I saw the Prophet, praise and peace be upon him, doing it so I do it because he did it." From this we learn that the Companions recognized the fact that all of Prophet Muhammad's idioms and movements contain blessings and light, praise and peace be upon him, and why not! Allah, the Mighty, the Glorified strongly encourages and draws our attention in His Book saying, *"Say (Prophet Muhammad), 'If you love Allah, follow me and Allah will love you,'" 3:31* and this is an absolute order to follow the articulation of the reality of fellowship in what is rendered by action or statement and so forth, no matter whether it is a major or minor matter, and this imprint of fellowship is observed in many of the deeds of the Companions, and whosoever seeks further knowledge of their fellowship will have no trouble finding it.

As for the leading religious imams, may Allah be pleased with them, they held the hadiths in tremendous respect and would treat them in the same way as they treated the Koran, and from them, their idioms and letters they derived their ruling articles of law – and what a ruling – upon which they established principles for their schools of jurisprudence.

An example of the tremendous respect these knowledgeable scholars had for the hadiths, is found in an event which took place during the second generation, when Imam Malik, the Imam of Medina, may Allah have mercy on him, was visited by a caliph. Imam Malik did not come out immediately to greet him, and when he came the caliph commented, "O Malik, do you continue to insult princes?" Imam Malik replied, "By Allah I do not, I heard you from inside and understood that you came only to hear a Prophetic saying. I was in a state of minor impurity at that time, and I hate to relate a Prophetic saying whilst in such a state, so I made ablution and then came out."

There were other occasions when Imam Malik was asked by jurists to teach whereupon he would inquire the nature of the subject to be taught. If the reply was that of jurisprudence he would teach in whatever status he happened to be in, however, if the request was to teach a Prophetic saying, he would purify and perfume himself, wear his best clothes and on occasions stand over a vessel of smoldering musk and wooden incense, and only then would he transmit the hadith. There are many such stories concerning Imam Malik's manners and the great respect he held the hadith, so much so that he became known as the "Prince of Prophetic Quotations."

As for the extraction of a legal ruling from a Prophetic quotation and reaping its benefit, we return again to the example of Imam Malik who

extracted three rulings from the Prophet's statement, "When the obligation is triggered and the ways have been directed, there is no first refusal."

1. First refusal is only between partners, not neighbors. (This is opposite to other jurists who permit it for a neighbor. For example when a person seeks to have the first right to buy his neighbor's house that is for sale).
2. That the first refusal does not exist except in something that can be separated. Therefore the inseparable will not be subject to first refusal, and the proof of this is in the Prophetic saying, "If the obligation is triggered."
3. The first refusal is only in land and its like, and the proof for this is, " When the ways are directed" because ways are only in land.

Needless to say, there are many other examples and those wishing to discover more will find them easy to research.

My soul has always been eager for that which I mentioned earlier and to classify the good followed by more good in the ways and statements of the Prophet, praise and peace be upon him. However, it was somewhat hesitant until I was requested to write a book in which I exposed the depth of the hadiths with their meanings or thoughts which were prompted by my soul. Having received such encouragement I responded hoping that Allah would bless and benefit both me and him, and whosoever would read and incline to it thereafter.

This book contains a myriad of rare jewels relating to the obligation of the religion and Prophetic way. It contains its recommendations, good manners, rules, indications to the reality in its true way and how to harmoniously combine spirituality with the legal code, and to clarify the path of safety that the Prophet, praise and peace be upon him, indicated and also the indication to its opposite and warning. To support the validity of the understanding of my research, I have used verses of the Koran and other suitable supportive hadith that strengthen some by actual phrases and others by the meaning.

Occasionally, I follow the hadith with a story to promote its better understanding and to clarify its meaning. Other times I mention insulting oneself due to its neglect, hoping that it will stop its error. Also included are examples of the refined manners and ways of the Companions which mirror their elite understanding of the ways and sayings of the Prophet, praise and peace be upon him, as they were not only aware but implemented the knowledge attained into their way of life because of their understanding of the fine phrasing of the hadith. Also, I draw your attention to the caution paid by the

Companions to their transmission together with their beautiful discussion, through which is learned what is to be derived with regard to the manners of religion when a statement of the Prophet, praise and peace be upon him, alights upon an element, because none should be neglected. One must always remember that the Companions of the Prophet, praise and peace be upon him, were a selected and close group who were raised to be the best.

Dear reader, the immense value of the Companions, may Allah be pleased with them, should not be taken for granted or overlooked. The Companions of the Prophet, praise and peace be upon him, surpassed the companions of all previous prophets in every aspect, because Allah selected them to be the Companions of His Best Beloved, who, as we know has a rank far superior and more elite than that of all other prophets and it was they who shared his victory.

Allah made the Companions of the Prophet, praise and peace be upon him, to be the principal branches for the good and its causes. The truthfulness, honesty, sound ethics, amongst many other fine qualities, has been well established and one must never forget it was they who were in the presence of the Prophet, praise and peace be upon him, who heard, understood, received and transmitted first hand, the Koran and the sayings of the Prophet, praise and peace be upon him. They were blessed with excellent memories, and received the supplication of the Prophet, praise and peace be upon him. The love of this world was secondary to their great love of the Hereafter, they were attentive to not only the words of the Prophet, praise and peace be upon him, but his actions, so much so that the Prophet, praise and peace be upon him, was cautious to display his own supplementary good actions lest the Companions diligently followed them and thereafter the action became an obligation.

The Prophet, praise and peace be upon him, clarified matters which the Companions understood, and practiced in a perfect way. They protected, audited, transmitted in all truth so there can be no doubt that they have a great favor upon us. It is because of them that our rope has been connected to the rope of our Master Muhammad, praise and peace be upon him, and the rope of our Lord, so for them is the upper hand in truth and surpassing, may Allah reward them with the best reward He gifts to a good doer! So dear reader, how can one neglect their phrasing, and you must be aware that I did not mention even one tenth of what is due to them from us.

If the ungrateful person turns against the Companions and disbelieved a favor Allah gifted to the Companions, it will be considered to be

ignorance on the part of the ingrate and that he is unlucky not to benefit on account of his poor understanding coupled to the weakness of his faith, because if any shortcoming could have reached the Companions this religion would not have a leg to stand on because it is they who are, after the Prophet, praise and peace be upon him, the source of transmission. Should the reputation of the Companion's be unfairly pierced, then the Prophetic quotations and verses of the Koran would be subjected to the feared status in which humanity would fall into error, because after the Messenger of Allah, praise and peace be upon him, there is no Revelation and indeed, Allah, the Glorified has said in His Book "I warn you and whosoever (the Revelation) reaches."

The impeccable reputation and distinction of the trusted deliverer is a condition in the authentic delivery. Also the Prophet, praise and peace be upon him, said, "If you hold tight to the Book of Allah, and my descendants, the family of my house" and it is via them that we reach the pure water and the tasty drink, because the pure source and reservoir is a condition for pure drinking. And what puzzled some people regarding some traditions is only due to the fact that they did not follow the Companions, similarly, due to their ignorance of the elite ways such people were unable even understand the puzzle itself. The Prophet, praise and peace be upon him, said, "My Companions are like stars. If any of you follow their example, you are guided" and there is no star but that he has a light and radiance. May Allah make us to be among those who love them and follow their ways.

Having said the above, I do not judge my soul to be innocent of stumbling into error, however, I made my guide and example in this situation the statement of the Imam Abdullah, Abbas' son, may Allah be pleased with both of them, when he was asked about the marriage via power of attorney – if the husband dies before consummation and before he paid her the obligation. A month passed and Abbas' son had not answered, so the inquirers went to him and said, "O Companion of the Messenger of Allah, praise and peace be upon him, there is none other than you to answer us in this matter." He replied, "Then if you insist I will do my best. If I say the truth it is by the Favor of Allah and His Mercy, but if I determine wrong it is from me and from satan."

I called this book the "Joy of the Souls and its Sweetening with the Knowledge of its Right and the Obligation over it." This book is the explanation of my abridgement of Bukhari's reference of Prophetic sayings which I called "The Rejoicing of Souls and its Sweetening through knowledge of what is due to it and what is obligated to it."

I seek the help of Allah, and there is no movement, nor power except by Him, and He suffices me and is the best to rely upon and Allah

praised our Master Muhammad and his family and gave peace in abundance.

INTRODUCTION

"The Gathering of the End, in the Beginning of Good and its Aim"
AN ABRIDGEMENT OF BUKHARI'S AUTHENTIC PROPHETIC SAYINGS

Praise be to Allah with the best of His praise, and praise and peace be upon our Master Muhammad, the chosen of His Creation, and his Companions the chosen masters of his company.

The Prophetic sayings, with their comprehension, memorization, and protection are amongst of the nearest means to reach Allah, the Mighty, the Glorified. Prophet Muhammad, may Allah praise and venerate him and give him peace, tells us:

"For whosoever delivers to my nation one Prophetic saying in order to establish my prophetic way or annuls an innovation, is Paradise."

The Prophet, may Allah praise and venerate him and give him peace, also gives us the good news that, "Whosoever memorizes to my nation

one Prophetic saying, there is for him the wage of seventy-one sincere prophets."

And there are many other such statements.

Dear reader, I have noticed people have become weaker in memorizing - though there are plenty of books - due to the long chains of transmission. With this in mind I decided to extract hadiths from the most authentic books and make an abridgement of Prophetic sayings according to its need, and make an abridgement of the chains with the exception of the first transmitters in order to ease their memorization, if Allah, the High, wills. Therefore I chose the reference of Bukhari because it is the most authentic and because he, may Allah, the High have mercy upon him, was among the good people. Allah accepted the supplication of Imam Bukhari who also supplicated for the reader of his reference. Indeed, I have met many judges who are knowledgeable and well traveled, as well as the masters of good virtue who said that Imam Bukhari's book, when read during times of hardship, the hardship is removed and also that it has been safety from being drowned in a sinking ship. So I received the blessing of the Prophetic sayings so that the blindness of rusty hearts may be by the favor of Allah, removed and that stern trials that lie layer upon layer on the heart might be eased and that Allah willing by bearing the glorified Prophetic sayings it can be saved from drowning in the oceans of bad innovation that are contrary to the spirit of Islam.

Allah has gifted me with success with which I transmit and explain 300 sayings of Prophet Muhammad, praise and peace be upon him. This selection of hadith begins with one that informs us of how the Messenger of Allah, praise and peace be upon him, first began to receive Revelations, and the entrance of the people of Paradise to Paradise, together with the favor of Allah therein in which they are gifted with His continuous pleasure. It is for this reason I called the book "The Gathering of the End, in the Beginning of Good and its Aim"

It is my hope that Allah completes for me and everyone who either reads or hears it, the beginning of the good with its aim.

So I ask Allah, the Generous, Lord of the Great Throne that He by His Favor make it clear in our hearts and a cure to our religion because there is no Lord except He, and may Allah praise our Master Muhammad, the Seal of the Prophets, and praise be to Allah, Lord of the Words.

Beginning of the example of Abu Jamrah's Prophetic Sayings Explanation

The Prophetic Beginning of the Revelation

Lady Ayesha, Mother of all believing men and women, may Allah be pleased with her, said:

"The first of the Revelations given the Messenger – Allah has praised him and given him peace – was the good vision whilst he slept and he never saw a vision that did not materialize as clear as the dawn. Thereafter seclusion in the Cave of Hira became endeared to him, and

he would spend many nights there in worship before returning to his family so as to prepare for another period of seclusion. So he would return to Lady Khadijah to collect sufficient provisions for the period until the truth came to him while he was in the Cave of Hira. It was whilst he was in seclusion that the angel came and said, 'Read'. He replied, 'I am not of those who read.' So he took hold of me and hugged me tightly until my strength reached its limits, then released me and said, 'Read', then he hugged me for a second time until my strength reached its limits. Then he hugged me for a third time and released me and said: *Read in the Name of your Lord who created, created the human from a (blood) clot. Read! Your Lord is the Most Generous, 96:1-3.* So the Messenger of Allah, praise and peace be upon him, returned with it whilst his heart was beating faster. He entered to Khadijah daughter of Khowaylid and said, 'Cover me, cover me, cover me' until the astonishment settled when he told and informed Lady Khadijah of the news, and added 'I was afraid for myself', whereupon Lady Khadijah told him, 'Indeed, not so. By Allah, Allah will never disappoint you, because you are good to your relatives, and you assist those who are unable, provide for the needy, you host the guest, and you assist when trials prevail.' Thereafter, Lady Khadijah took him to her cousin, Waraka, son of Nowfall, who was before Islam a man who had become a Christian and would write the Hebrew book, and he would write from the Ingeel in Hebrew as Allah willed him to write. Nowfall was an elderly man who had become blind, so Lady Khadijah asked him, 'O son of my uncle, listen from your brother's son' whereupon Waraka, turned and asked him, 'O son of my brother, what did you see? "So the Messenger of Allah, praise and peace be upon him, informed him with the news of that which he had seen, whereupon Waraka told him, "This is the good confidant (Gabriel) that Allah sent to Moses, would that I should be a strong supporter and alive at the time when your nation exiles you." So the Messenger of Allah, praise and peace be upon him, asked, "Will they exile me?" He replied, "Yes, no man came with what you have come with but that he was subjected to the status of enmity. Should I reach your day, I will give you tremendous support." Not long after this Waraka passed away and the Revelation became infrequent."

(In the beginning of the Revelation period the frequency between visitations were longer).

Jabir, son of Abdullah Al Ansari added more information about the infrequency of the Revelation (that the Prophet) said:

"While I was walking I heard a sound in the sky, so I raised my gaze and there was the angel who came to me in Hira sitting on a chair between heaven and earth, I was shaken and returned saying, "Cover me, cover me!" Then Allah, the Mighty, the Glorified revealed, '*O you, the cloaked, arise and warn, and exalt your Lord and purify your*

clothing and flee from the statues! 74:1-5. Thereafter the Revelation became ardent and more frequent." This supplement was reported via ibn Shehab, via Abu Salama son of Abdul Rahman, who received it from Jabir, son of Abdullah Al Ansari.

This hadith contains numerous benefits in which rules, manners, a collection of the knowledge of faith, the knowledge of behavior, and how one can be raised in spiritual ranks becomes apparent. It is because of these valuable, rich meanings, that the Prophet, praise and peace be upon him, spoke to Lady Ayesha, Mother of Believers, may Allah be pleased with her, so that she might be honored to convey it to her fellow Muslims - male and female alike - and they in turn may follow these manners and thereby gain knowledge of how they may be raised from one rank to another, and also to inform us how he himself started.

The soul has an overwhelming eagerness to discover how things altogether started in the beginning. This then is a common factor innate in ordinary human beings, so pause for a minute and ponder on this glorified matter made known directly to the Prophet, praise and peace be upon him, and the extra ordinary benefits he received therefrom.

So the conclusion of the wisdom is his upbringing and his raising with a perfect moral behavior and it is because of this benefit that Lady Ayesha, spoke of it. It was reported directly to her and subsequently transmitted from her, and Allah willing, we will refer to some of these and draw your attention to them according to the success given by Allah.

This will be approached from different perspectives:
(We draw your attention to how this vast knowledge is presented to humanity by a lady, and how the Prophet, praise and peace be upon him, honored a lady to pioneer the transmission of knowledge, as it is through them that children are raised and taught.)

1. Lady Ayesha said, "The first of the Revelations given to the Messenger - Allah has praised him and given him peace - was the good vision whilst he slept." In this saying lies the proof that for him a vision is from the prophethood, and it is also a Revelation from Allah, because the beginning of his prophethood and the Revelation began with visions.

2. Her saying, "and he never saw a vision that did not materialize as clear as the dawn." By this she meant the true vision and how, without delay, it materialized, precisely as he had seen it.

One may ask why she expressed the word "dawn" rather than using another expression. The answer is that it was because the light of the prophetic sun started by the true vision with its truthful materialization, and the light continued to pierce and widen, and become clear until it became a sun, and this is what was sent down upon him of guidance and criteria. Therefore, understand that whosoever's inner self is light that person is in the status of accepting the faith of what is sent down, as Abu Bakr believed and certified. Whereas whosoever is blind, his inner sight is comparable to that of a bat in respect of the time of the message, the sun shines, but he sees nothing as a bat comes out during the night and hides during the hours of light, because a bat does not see with the light of the sun, and so it is that people are arranged between these two ranks according to the degree of light he was given. *"Indeed, to whomsoever Allah assigns no light, he shall have no light. 24:40.* May Allah make us to be among those whom He gave abundantly from this light (of the prophethood of Muhammad, praise and peace be upon him), and give us the greater share of the best of the fellowship.

To Be Continued InshaAllah